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ABSTRACT

This draft outline presents and organizes for teachers one of the fundamental concepts in war/peace studies: identity. Identity is viewed as the relationship between a person's self-role and other socio-political roles learned and valued by him in the course of his psychological development. A rationale section points up the relationship of the concepts identity and self to a war/peace curriculum, the objective of such a curriculum being to identify for the child those roles that seem most relevant to an understanding of conflict and order, and to do so in a way that encourages the child to place these roles high in the hierarchy of his own role-structure. A number of affective and cognitive objectives for a study of the concept of identity are enumerated, and a method of testing for shifts in attitudes is suggested. A general discussion of role-theory follows, indicating how some of the research findings may be adapted to classroom use. A short, suggestive listing of social and political roles appropriate to the war/peace field is given, divided according to appropriate grade levels. Methods for helping the student grasp the place and prospect of these roles in his own life are indicated. Two subconcepts, position and personality, are also provided, with a definition, rationale, and objectives for each. An accompanying draft document summarizes the instructional objectives and idea outline for the concept identity. Related documents are: SO 001 511, SO 001 513, and SO 002 078. (Author/JLB)

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GUIDE TO THE CONCEPT: IDENTITY

DRAFT, JANUARY 1971

DEVELOPED FOR THE

DIABLO VALLEY EDUCATION PROJECT

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THE BASIC CONCEPTS IN THE WAR/PEACE FIELD

IDENTITY

Definition

Identity will be viewed here as the relationship between a person's self-role and other socio-political roles learned and valued by him in the course of his psychological development over a life-time. The mature individual can presumably separate his conception of "self" from other roles that compose the behavioral predispositions making up his personality; for example, the private mental conception of self as distinguished from his perceived roles as citizen, spouse, employee, etc. The mature individual also is presumably capable of distinguishing between his own self-concept and those concepts that others have of themselves. In addition to this recognition of the separateness and uniqueness of individual personalities, the mature individual is also able to distinguish among the role behaviors he and others, either similarly or dissimilarly, associate with particular positions in society; for example, one's own effort at performing the "citizen" role may be inconsistent with the expectations other members of the community have regarding appropriate behavior for a person in the position of "citizen."

This definition of "identity" is, of course, not the only one available, nor would it be universally accepted. Some students of human behavior employ this concept as a derivative of the Freudian notion of "identification." "Identification"

may be defined as the method by which a person takes over the features of another person and makes them a corporate part of his own personality. While this may seem to be nothing more than imitation, Freud distinguished between the somewhat superficial and transient copying behavior of imitation, on the one hand, and, on the other, the more intimate inter-personal features of identification. The child who "identifies" with a model becomes, in his own mind, the very person with whom he identifies. Thus, the hero or heroine in the theater or the novel often becomes the model through whose adventures the child "lives" psychologically.

Others consider "identity" as essentially the development of the individual's "self." In the infant this process begins with the child's first awareness of the physical limits of his body; the fingers end and something else begins out there. In time the skin becomes, in his own mind, something of an envelope enclosing his person from other persons and things in the world around him. The "self" is then further developed as a matter of social perception. At first the child believes that what he sees during his own experiences is seen equally by all others. This egocentrism begins to disintegrate as the child encounters others who see things differently (and hence challenge him) and as the child begins to behave as a performer interested in the presence and approval of an audience. This process of self-objectification is reinforced by language ("I cut myself.") and by socialization groups ("If you are a good son, you will behave yourself.") As the "self" becomes less a perceptual object, it becomes increasingly a conceptual

trait system wherein the individual sees himself as having attributes, whether worthwhile or not, uniquely his own.

The concept "Identity" received widespread attention through the writings of psychoanalyst Erik H. Erikson, who drew attention to the social and cultural influences upon the development of individual personality. Erikson carried the developmental process beyond early childhood, where Freud left it, into eight other stages culminating in old age. "Who" a person becomes depends upon how he reacts to the crisis that initiates each of these eight stages. At the end of each stage his new self-image is a consequence of the kind of affirmation he receives from others in the socio-cultural milieu and the kind of sense of autonomy and trust in himself and in his milieu that results from the resolution of his psychic crisis. Those who are "successful" come out of the crisis with an enlarged sense of self and with a readiness to engage in still further interactions with the socio-cultural milieu; those who fail to meet their "identity crisis" tend to withdraw or submerge themselves into the identity provided by some group or movement. _/ In the

_/ For a popular survey of Erikson's contribution to the identity concept, Robert Coles, Erik H. Erikson: The Growth of His Work (Boston: Atlantic-Little,Brown, 1971).

language of role theory, the successful are those who learn and add new roles to their basic role-structure in a way that reinforces the self-role. Many fail because they are unwilling or unable to learn new roles, incorporate them into their present role-structure, or reconcile conflicts

among role demands.

As used here, "identity" is an outcome of the development of a personality structure consisting of numerous learned socio-political roles as well as the self-role. While the normal civilized individual may learn about scores of social and political roles and the positions to which they pertain, this individual rarely incorporates into his personality more than twenty or thirty of these roles. Theoretically, then, the self-role is the over-all product of his role-structure; that is, the unique combinations of separately learned roles and the priority he gives some roles over others. With such a theoretical framework, it should be the objective of a war/peace curriculum to identify for the child those roles that seem most relevant (world citizen, American citizen, patriot, traveler, etc.) to an understanding of world conflict and order and to do so in a manner that will encourage the child to place these roles high in the hierarchy of his own role-structure.

Rationale

Counselors and pschologists who contend with a client's "low self-image" usually work from the behavioral premise that the individual who fails to value himself cannot be expected to value other things or persons. Much effort, therefore, is put into improvement of self-image and self-regard. From the point of view of role theory, this assumption may put the cart before the horse, for the self-role

may be better seen as a consequence of the learning and valuing of other social roles. This sequence of psychic cause-and-effect is perhaps most often observed in the individual who, starting with little self-esteem, acquires an occupational skill and a job; the acquisition of an occupational role for such persons is the antecedent condition for greater esteem of a "new" self. Identity, in this case, is a consequence of role therapy, or, in other words, further enlargement of the role-structure. If role learning is a significant antecedent of self-identity, it is also true that self-identity is a precondition of significant personal participation in the highly difficult activities related to war and peace.

Individual psychological, intellectual, and social development are, of course, the principal educational objectives of Social Studies. The Social Studies objectives are often summarized in the following words: "To discover and develop the abilities of every child so that he or she may comprehend himself or herself and other human beings better, cope with life more effectively, contribute to society in his or her own ways, help change society, enjoy it, and share in its benefits." _/ Thus, our present interest in the concepts

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_/ Leonard S. Kentworthy, Social Studies for the Seventies (Waltham, Mass.: Blaisdell, 1969), p. 9.

"identity" and "self" as these relate to instruction in the war/peace field is also relevant to the goals of the Social Studies curriculum generally. Given the growing popular

interest in problems of war and peace in the contemporary world, the two sets of instructional goals may be dove-tailed to reinforce each other.

An explicit and fundamental aspect of both Social Studies and war/peace instruction is civic education. It was Plato who first developed an analysis of politics that viewed the state as primarily an educational organization whose effectiveness and "health" are contingent upon the quality of political education. Ever since citizenship training has been a concern of nearly every major political philosopher and nation-state. Similar concerns are beginning to be taken up by such supra-national or world organizations as the European Communities (a regional organization), the Communist International (an international party movement), the United Nations (a world organization), and similar political organizations or communities. The role of "citizen" has therefore been basic in the development of individual self-identity relevant to the affairs of one's community, nation, and world.

Not every social role about which a child learns need become an integral part of his personality. General knowledge about roles and their related social positions also may facilitate a child's understanding of the behavior of others as it relates to himself or society in general. Why, for example, does a child of another race or economic class -- whose role-learning is observably different -- have different views about war and peace issues than he himself? This role knowledge about others may clarify self-identity as well as give a child

insight into the network of positions that make for an organized society. What role behavior is appropriate to the positions of President, diplomat, engineer, soldier, citizen, etc.? In any one person's social knowledge how may such diverse positions as soldier and family breadwinner be related and, if necessary, reconciled? Is there a connection between the position of "student" and "scientist" on the one hand, and "world citizen" on the other? In other words, "role" and "position" are concepts that may facilitate having a knowledgeable and concrete sense of self-identity in an otherwise seemingly vague and remote field of activity such as war and peace affairs. From this point of view, identity, role, position, and personality are terms that provide teacher and pupil with a methodological tool for the analysis of such otherwise elusive phenomena as social and political structure as well as psychological self-structure.

In the last analysis, of course, it is personal action that has social and political consequences. Without action, learning about self-identity, roles, positions, and personality may become merely play pieces in an intellectual game. Only if these conceptualized phenomena are demonstrably real, worthwhile, and sources of identifiable personal and socio-political action, can a program of role-instruction be justified. In this regard, self-identity and role approaches to instruction have numerous advantages of personal psychic experience built in as aids to learning. The curriculum begins with the very personal pschic experiences of the child and the egocentrism

that gives these experiences such inherent influence. Personal behavior is analyzed as actions related to distinguishable roles, and these roles, visible in the social and political structure around the child, may be connected to consequences of role behavior in specific positions. For example, it is easy enough for a child to know "the chairman role" on a classroom committee, and this may become a solid experiential basis for arriving at some insight into the role behaviors of, say, the presiding officers of the U. S. Congress or the Communist Party of the Soviet Union who participate in war/peace decisions.

What if self-identity is poorly developed and little valued? How does this have consequences for an individual's relationship to the affairs of his nation and world? An answer is clearly delineated in the scientific evidence. Since political involvement is largely subjective, it may in part be measured by self-appraisal. There are those, for example, who believe strongly that theirs may be the deciding vote in an election, and they therefore act politically with a sense of purpose and efficacy. In contrast to such strong self-identity, there are those whose sense of political efficacy is almost non-existent ("It doesn't make any difference how I vote."). Persons with a low sense of political efficacy -- a category that includes more than a third of the American electorate -- tend to have little education, low income, little political information, and low self-image. These are the non-participators, the non-voters in American elections. _/

_/ V. O. Key, Jr., Public Opinion and American Democracy (New York: Knopf, 1961), Chapter 8.

Elsewhere, the evidence reveals that isolationists feel themselves "less dominant or in command of themselves, tend to lack self-assurance, and, by comparison with non-isolationists, have accommodated themselves less successfully to their immediate surroundings."_/

_/ Herbert McClosky, Political Inquiry (New York: Macmillan, 1969), p. 91. For a fascinating analysis of the pervasive impact of self-image on political behavior, Robert E. Lane, Political Thinking and Consciousness (Chicago: Markham, 1969).

In short, adequate self-identity does make a difference in the individual's political behavior and its consequences for political events. It is, after all, "sheep" who are led into the slaughter of war but human beings (with strong identities) who seek alternatives to war.

Affective Development

The student should be encouraged to accept and acquire favorable attitudes toward the following specific topics and targets:

1. The analytical concepts themselves. It is to be hoped that the student will find "identity," "role," "position," and "personality" to be straightforward and useful aids to his perception and analysis of his inner world first, and then the social and political world around him. Much will depend upon the teacher's ability to make the concepts concrete and practical for the life of the student.

2. Specific socio-political roles, such as citizen and tax-payer, but particularly those roles that are related to the war/peace field, such as soldier and diplomat. These are real-life positions for which real people learn role behaviors. The more true-to-life the roles selected for analysis, the more easily will the above requirements of concreteness and practicality be achieved.

3. His personal self. Self-esteem does not come automatically nor does it come to all. Without self-esteem, there is little basis for motivating ego-involvement in civic or world affairs. While self-esteem can hardly be achieved by simple declaration, it is initially important for the student to recognize the problems of self-esteem as legitimate and significant ones for his sustained consideration.

4. The possibility of self-management. The human capacity for self-control and self-management is neither understood nor accepted by most people. This is a modern way of referring to the free-will controversy that occupied philosophers for centuries, that is, the question whether man is at all capable of exercising free will. The student who accepts the possibility and feasibility of self-management is also likely to accept tools offered by role-instruction for the development of self-identity and its relationship to such "remote" issues as war and peace. This acceptance will become particularly important when the program of instruction leads students into predicaments involving difficult and frustrating role conflicts.

5. Other selves and the roles of others. It is, of

course, constructive for a student to appreciate that other persons have self-images and role-structures of their own; this awareness promotes attitudes of empathy and humanity. In a somewhat less noble sense, however, the awareness of other selves and the roles of others is an essential body of information for the individual's self-management. Knowledge of the role perspectives of others is the basis for anticipating the reactions of others to one's own behavior. Lack of such knowledge carries obvious social risks; witness the shock of many college students recently when they were unable to understand why they had so little public support for campus protest. The recent increase in the popularity of role-playing as a technique of inter-group relations and group therapy is another indication of the growing recognition being given to this approach to identity.

6. Remote and ambiguous roles. This target of affective development is perhaps the most important and yet the most difficult for role-instruction in the war/peace field. Some of the positions and roles involved, such as "world citizen" or "international party member" are still emergent and fairly ambiguous. Yet, these among others are likely to be the critical roles to be played by students who become involved in world affairs over future generations. The remoteness and ambiguity of such roles are likely to be a source of frustration for students, and instruction along these lines will require particular patience and imagination.

Instructional Objectives

1. Students should acquire the ability to name socio-political roles, particularly those that may be relevant to war/peace subjects. There are an estimated 45,000 role-names in the English language but probably only a few dozen classifiable as relevant to the war/peace field (see Content Samples below for examples). The naming of roles, like any other language skill, is a fundamental aspect of many intellectual skills and procedures. The simple ability to name and recognize war/peace roles can do much to place teacher and student on common ground. Another aspect of role-naming is role-recognition through cues other than verbal ones, for example, the typical clothing of the soldier, the salute gesture of the patriot, etc.

2. Students should acquire the ability to analyze particular roles into specific and observable components. The role-information scheme described below, according to which roles are broken down into (a) their names, (b) typical behavioral activities, and (c) typical punitive risks, is one such method of analysis. The student should also be able to relate these analytical components to explicit social contexts, that is, to the groups that usually wish to have certain role activities performed and are most likely to administer punishments for poor performances.

3. As for performance of roles in the theater, students should acquire a capacity to enact a specific role under varying circumstances. This requires not only the aforementioned ability to analyze particular roles but also to evaluate the

situations in which they are enacted. Even if a student poorly performs a role, this type of experience can accomplish much in alleviating his timidity, introversion, or egocentrism. Further, as in the case of any other human skill, practice helps make perfect. The realization that a socio-political role can be "practiced" may encourage many students to undertake the otherwise remote role involvements of the war/peace field.

4. The complexity of decision-making may become analytically comprehensible for many students through the analysis of role-conflicts experienced by living, fictional, or historical personalities. Consider, for example, President Woodrow Wilson's conflict of roles prior to American entry into World War I. On the one hand, Wilson saw himself as a "peace-maker" or "arbitrator" of the great conflict among the European nations then in progress. However, at many points in his effort, particularly when American interests were under attack, Wilson felt the pull of the "patriot" role, which ultimately led to his decision to seek a declaration of war against the Central Powers. History and literature abound with similar case studies. The ability of the student to analyze the roles involved and the point at which they are in conflict in the mind of the decision-maker would be a fair test of the student's ability to deal with the concept of identity from a role-analytic perspective.

5. As he moves into the subject of organized group life and social structure, the student should learn how to identify and describe the role behavior expectations held by particular groups for particular persons, and how these expectations

relate to the tasks associated with particular positions in the organizational structure. These expectations are often quite explicit for political positions and may be found in constitutions, statutes, authoritative opinions, opinion surveys, and similar sources. Thus, for example, in his role as Commander-in-Chief, exactly what behaviors are expected of a President of the U. S.? When it comes to being a "soldier," what is it exactly that is expected of a "citizen?"

6. In view of the fact that occupational roles are among the most influential in the life of the individual, the student should acquire information about specific occupations relevant to the war/peace field. Whether the student becomes personally interested in these occupations or simply informed that such occupations exist, the information about occupational roles will lend substantial materiality to his knowledge about war/peace-relevant organizations and the functions they perform; for example, the United Nations, the Organization of American States, the Liberal International party movement, the International Chambers of Commerce, etc.

7. In order to test for shifts of attitude toward socio-political roles relevant to the war/peace field, the teacher may conduct a straightforward before-and-after test based upon the semantic differential research technique. This test is quite simple to devise, administer, and evaluate. For present purposes, the format could be something as follows:

Student's Name: _____ Age: _____

Grade: _____

School: _____ Date: _____

YOUR OPINION ABOUT KINDS OF PEOPLE

Many words refer to types of people; for example, cowboys, engineers, fathers, policemen, and so on. We would like to know what kinds of persons you know about and what you usually think of them.

DIPLOMAT

1. Have you ever heard about this kind of person? (Check one.)

   Often _____ Sometimes _____ Never _____

2. When you think about this kind of person, would you think of this person as IMPORTANT or UNIMPORTANT, GOOD or BAD? How much? (Check only once on each line below.)

	Very much	Some	A little	Neither	A little	Some	Very much	
IMPORTANT	_____	_____	_____	_____	_____	_____	_____	UNIMPORTANT
BAD	_____	_____	_____	_____	_____	_____	_____	GOOD

This simple associational test is based upon Osgood's semantic differential. _/ Osgood designed the semantic differ-

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_/ For technical discussions, see Charles E. Osgood, G. J. Suci, and P. H. Tannanbaum, The Measurement of Meaning (Urbana, Ill.: University of Illinois Press, 1957); also, James G. Snider and Charles E. Osgood (eds.), Semantic Differential Technique (Chicago: Aldine, 1969). Of the several types of scales that may be used in the semantic differential, only the evaluative is employed here.

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tial as a way of measuring the degree of connotative meaning that particular persons attach to particular words. As adapted here, this becomes simply a measure of favorable or unfavorable effect toward the particular role-name being examined. Numbers

may be assigned to the different points on each scale as follows: 5, 4, 3, 2, 1 on the IMPORTANT-UNIMPORTANT scale and 1, 2, 3, 4, 5 on the BAD-GOOD scale. (The favorable and unfavorable poles of the two scales have been reversed simply to prevent unconscious biases in one or the other direction.)

Since the two scales measure the same attitudes, they should produce quite similar results for a particular student's scoring of a particular role-name. The resulting two numbers may be averaged as the score for that role. The test may be administered for a series of war/peace role-names before instruction begins on this subject and at the end of the semester or school year after instruction. The differences between the first and the second test may be computed per student, per class, per role-name, or on other bases. Shifts toward more favorable pole could indicate a favorable or unfavorable outcome for role-instruction in the war/peace field.

Ideas

Behavioral scientists have been working with the concept "role" since the early 1920's. Initially, social psychologists gave their principal attention to the notion of "self" role, and to this day the terms "self" and "role" are closely linked in the theoretical writings. The general notion of "role" is drawn directly from the theater. In a play each actor portrays a character or role. The performance of the role is determined by the script, the instructions of the director, the related performances of fellow actors, the acting talents

of the particular player, and the reactions of the audience. Because the performance of each actor is so closely programmed, there are significant similarities in the performances of actors taking the same part. Different actors may give somewhat different interpretations of the role, but always within the context of the standardizing influences.

Similar circumstances apply to the role performances of individuals who occupy particular positions in society as they try to enact the behavioral expectations usually associated with these positions. There is a kind of social "role script" determined by social norms, demands, and explicit rules. As in the play, the role performances of others in related positions become an important factor. A "director" in society is also often present in the form of a parent, coach, teacher, or supervisor. The "audience" may consist of all those who observe the actor's behavior at any particular point in time. The individual may, of course, attempt to lend his own unique interpretation to the role performance. _/

_/ Bruce J. Biddle and Edwin J. Thomas, Role Theory (New York: Wiley & Sons, 1966) and Michael P. Banton, Roles: An Introduction to the Study of Social Relations (New York: Basic Books, 1965) provide excellent surveys of the role-theory scientific literature. For a fascinating application of role theory to research on the conflicting roles of school superintendents, Neal Gross, Ward Mason, and Alexander McEachern, Explorations in Role Analysis (New York: Wiley & Sons, 1958). For applications to the instruction of children, John H. Flavell, The Development of Role-Taking and Communications Skills in Children (New York: Wiley & Sons, 1968); and Ralph M. Goldman, Role Instruction for Social Studies and Occupational Development (Center for Technological Education, San Francisco State College, 1970).

There has been a substantial body of research on children's conceptions of roles, particularly racial and ethnic roles, occupational roles, class roles, sex roles, and family roles. Some of the behavioral generalizations derived from these investigations may be useful background for role instruction in the war/peace field. Thus, for example, children realize only gradually that the same person may play many roles. The father, in one experiment, is first perceived only in this single parental role. As the child grows older, he comes to perceive the father as having one continuous role (father) plus a number of transitory occupational roles. Next, the father is perceived as consisting of all the roles (parental, occupational, ethnic, etc.) that he occupies and performs. Finally, the father is perceived as being himself selective about his roles and role behavior, moving from performance of one to another at his own discretion.

Another study discovered that the child first denies that two roles can be compatible. Each role appears to him to belong in a different world, as in the case of teachers at school and storekeepers at the marketplace. In time the child begins to view roles as distinct bundles of activity -- storekeeping, manufacturing, purchasing, and similar kinds of actions. Finally, the child understands the role performance may be shifted from one to another role at successive moments in time. Roles are also perceived as possibly simultaneous, complementary, and multiple, as in the case of the storekeeper who may at the same time be an employer and under certain circumstances a father and husband.

Some of the findings of role theory research may be adapted to classroom uses somewhat straightforwardly. One approach is simply to conceive of each role as having a "Role Script" consisting of various components. Each of these components provides a different kind of "information unit" about the phenomena usually associated with the role. _/ For the purposes

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_/ Roles are, as noted earlier, defined by society and its many groups as well as by particular persons. "Usually" is underscored simply to make clear that no final and complete description of any role is possible. The Role Script simply puts into language what is generally understood. It should, of course, reflect varying understandings and serve as a focus of classroom controversy about what constitutes appropriate behavior, etc., for any particular role. A significant aspect of the intellectual development of students receiving role-instruction is their capacity to deal with different definitions and controverted views of behavior.

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of role-instruction, these information units may be described as three basic types: nominative, instrumental, and punitive information units.

In the role-theory literature a "role cue" is defined as any amount of information that enables an observer to make an identification of a role, that is, recall a set of relevant role information units with a degree of confidence sufficient to act thereupon. This recollection could lead perhaps to enacting the role itself, or responding to someone else's performance, or simply commenting upon the role. Role cues may take many forms. They may be gestural, as the formal fingertips-to-brow salute of "soldiers." They may be pictorial or visual, as the ten-gallon hat that goes with "cowboy" or the

apron that goes with "cook." One of the major tasks of role-instruction is to capture on paper in explicit and written language many of these gestural, visual, situational, spoken, and action cues for systematic analysis and discussion in the classroom. As in most formal education, there is heavy reliance upon linguistic communication. However, it must be emphasized that the language of Role-Scripts is only a point of departure for classroom role-learning, to be supplemented by film, dramatization, and other observable manifestations of role behavior.

How do we learn these role cues and information units? Most generally from socializing groups, that is, family, church, school, community, age peer-group, ethnic group, work group, friends, political parties, voluntary associations, and other types of groups that try to teach us "how to behave." A socializing group is one that systematically and persistently attempts to communicate to members and non-members alike information units about roles related to its own structure and often about roles in the structures of other related groups in society. For most of us, it is some particular person in one of these groups (mother, teacher, coach, judge, etc.) who is the active agent of the socializing process. Whole groups may promulgate rules for correct role behavior, but most of us hear about the details from particular socializing persons. As the targets of this socializing process, many of us do not always hear or respond to the socializing messages, but this does not usually deter the socializing group or its socializing agent

from making the attempt. Role-instruction in the school curriculum is simply a deliberate and explicit way of making the student aware of, and hence a more decisive and responsible party to the socialization process.

To be effective, the role cues and the information units communicated by a socializing group must be perceived, understood, valued, and remembered by the individual who is its target. Of course, each human role-learning "machine" is no inactive, empty computer into which units of information are thrust and programmed. The student is necessarily an active agent in the teaching-learning process. He must be "turned on" sufficiently to <u>see</u> the information coming to him, relate it to other things he knows, <u>believe it is worth</u> the trouble knowing, and know it well enough to be able to <u>recall it</u> from "storage" when environmental stimuli make this appropriate. The teaching of war/peace roles is therefore an attempt to make explicit instruction for a particular array of roles now becoming increasingly significant in the life of each student.

Role Scripts, therefore, are an attempt to compile for classroom use, in simple language, various types of information ordinarily associated with particular roles. Three basic types, then, are called <u>nominative</u>, <u>instrumental</u>, and <u>punitive</u> information.

<u>Role-Names (NOMINATIVE Information)</u>

Naming is a fundamental aspect of all language activity. This nominative activity produces aids to human perception and

social communication. When Person A says the word "doctor" to Person B, he is in effect using a verbal pointer with which to call B's attention to some phenomenon (doctor) either in the environment or in A's mind. If Person B knows the word "doctor" and the things to which this word usually refers, he is promptly able to orient himself to what A is talking about. "Doctor" has thus served as a stimulus signal, enabling (1) A to call attention to something (doctor) distinguishable by him from all other things and (2) B to discriminate A's intended meaning from all the other meanings A could possibly convey. The naming of objects is perhaps the earliest type of language produced, usually accompanied by a pointing of the finger to the object in the environment so named.

Socializing groups usually use role-names as cues for discriminating among segments or patterns of behavior. To hear the role-names "doctor," "teacher," "Protestant," etc., is to receive a basic unit of information about different social roles known in our culture. The behaviors ordinarily associated with each of these roles could, of course, be carried on without having a role-name. The "buying and selling of goods" is analytically separable from such role-names as "merchant," "consumer," "trader," etc. The name, on the other hand, facilitates and reinforces the observer's perception and understanding of what it is that is being observed. The child who lacks role-information is, in large part, disadvantaged in the same way that a lack of other linguistic knowledge would disadvantage him. Hence, role-names, like other language

information, tend to facilitate psychological and intellectual handling of other forms of learning. As indicated earlier, it has been estimated that some 45,000 terms in Webster's Third International Dictionary of the English Language may be classified as role-names.

Role Activities (INSTRUMENTAL Information)

Each socio-political role may be viewed in part as a package of activities. Socializing groups usually communicate such instrumental information by indicating the group's goals and then describing the kind of individual conduct deemed instrumental in the achievement of these goals. Improvement of members' wage income is, for example, a major goal of labor unions. In support of this and other union goals, persons in the role of "union member" are expected to act in ways deemed appropriate and instrumental in achieving this goal, including such activities as going on strike, picketing the employer, boycotting company goods, communicating with friendly political leaders, etc. These are the instrumental activities of the "unionist" role. Whether or not these particular activities are in fact and in effect instrumental is immaterial. What counts is the union's (as a socializing group) and the "unionist's" (as a role performer) belief that these activities are instrumental.

To ask what a person performing a named role "does" is therefore to ask for instrumental information about the role. The verbal formulations of instrumental information units may

be brief and economical. For example, notice how easy it is to assign an appropriate role-name to each of the following phrases which represent instrumental information about various roles:

Buys and sells goods
Rears children
Casts vote in elections
Buys the services of workers
Tills soil to produce edible goods
Argues cases in court

We are obviously referring here to such roles as merchant, mother, voter, employer, farmer, and lawyer, respectively. Of course, each of these roles usually has other performance activities associated with it, that is, additional instrumental information units for each. However, what is being demonstrated here is simply that we often may know a role by its instrumental activities just as readily as by its role-name. Notice, too, the reduced form, that is, short phrases and even single words, that instrumental information units may take.

Role behaviors recommended by socializing groups frequently involve ambiguous or controversial instrumental information units. In political life, the role of "citizen" is of ancient interest to political philosophers and others. What activities should a <u>good</u> "citizen" engage in? Should he always vote in public elections, willingly pay taxes, obey all the laws, render military service upon call of his government, lead a moral life, etc.? There is not always a consensus about the instrumental behaviors pertinent to particular roles. In the preparation and use of Role Script in the classroom, this ambiguity

and controversiality must become an important part of the instruction. The student must learn to discover and cope with such problems in his analysis and performance of role behavior.

Punishment Expectations (PUNITIVE Information)

What happens to the person who performs a role inadequately or in a manner detrimental to the group's goal? In the theater a poor actor may be booed or fired or lose his professional reputation or otherwise experience the punitive measures of interested groups (the acting company to which he belongs, the audience who sees him, or his professional colleagues). Most socializing groups, along with the other types of information, also communicate punitive information relevant to particular roles. This information specifies the kinds of punishments the role-player may expect from the group for inadequate or incorrect role performances. The criminal laws of a community, for example, specify quite clearly what punishments may be expected by persons who are classified as "larsonists," "felonists," "murderers," or similar criminal roles. These punishments take the forms of fines, imprisonment, death and so on.

The punishment expectations associated with particular roles is often overlooked as an aspect of the role-life of the individual. Thus, for example, a national leader who wishes to perform the role of "warrior" in international politics probably does not often consider the punishment he may

expect for inadequate or incorrect performance of that role as perceived and evaluated by others capable of administering punishments. If the enemy wins, it may cost this warrior his life. If he fails to win a clear victory, as in a case such as Vietnam, his people may wish to remove him from high office. These are role punishments that should have been expected in relation to the warrior role and taken into account in efforts to perform it.

A simple typology may assist the teacher and student in identifying specific punitive information relevant to a role. Punishments may be classified as isolating measures (imprisonment, snub, etc.), expulsion measures (excommunication, dismissal, killing -- to expel from the human race -- etc.), ego-deprecating measures (insult, renunciation, humiliation, etc.), resource-denying measures (fines of money, withholding of equipment, etc.), and sensory-discomfort measures (torture, whipping, etc.). Each role is very likely to have one or more of these types of punishment associated with it by the socializing group.

An important part of identifying punitive information is to indicate the group or other source most likely to attempt to administer the punishment. Knowing whence the punishment comes is likely to facilitate the identification of the punishment itself.

These, then, are the basic types of information units to be incorporated into each Role Script. An example of a Role-Script in the war/peace field may be as follows:

Role Script
for
DIPLOMAT

See also: Ambassador, foreign agent, world politician.

Role Activities:

Engages in communication and negotiation between political entities such as nations.

Represents one political community, such as a nation, before the government of other political communities, including international and world organizations.

Gathers political information for the government whose agent he is.

Participates in political decisions relevant to the conduct of international affairs.

Often thought to be engaged much of the time in social activities of an informal character, that is, attending cocktail parties, teas, sporting events, and other occasions where informal political communication may be carried on.

Punishment Expectations:

Loss of recognition by host government.

Expulsion by host government.

Dismissal by employer government.

Loss of reputation among other professional diplomats.

Visual Cues:

Traditionally wears formal clothing.

Content Samples

The following is a short, suggestive listing of social and political types of roles that may be appropriate to the war/peace field. They are drawn from a roster of more than 2,000 role-names (a sample of the 45,000 in the English language). Five elementary school teachers assigned suggested grade levels at which each role, in their opinion, may readily be introduced. _/

_/ Ralph M. Goldman, Role Instruction . . .

The list below is a sampling of some that may be relevant to the war/peace field, drawn from the list of more than 2,000.

Kindergarten

cowboy
neighbor
policeman
winner

First Grade

drummer
guard
king
leader
pilot
queen
sailor
stranger
wrestler

Second Grade

American
bully
captain
chief
counsel
enemy
loser
pilgrim
president
prisoner
scientist
sheriff
soldier

Third Grade

armorer
boxer
bugler
criminal
defector
fighter
foreigner
general
hero/heroine
missionary
rifleman
ruler
settler
slave
tourist
trader
voter
warrior

Fourth Grade

admiral
ambassador
arbitrator
bomber
conqueror
exporter
hostage
inspector
traitor

Fifth Grade

aggressor
alien
emigrant
exile
guerrilla
immigrant
invader
marine
native-born
peacemaker
privateer
rioter
smuggler
taxpayer

Sixth Grade

agitator
allies
commander
communist
delegate
dictator
emissary
importer
liberator
oppressor
politician
sovereign
statesman

Seventh Grade

consul
correspondent
diplomat
envoy
militarist
nationalist
premier
propagandist
revolutionist

Eighth Grade

capitalist
fascist
imperialist
insurgent
loyalist
pacifist
separatist
socialist

Ninth Grade

anarchist

Tenth Grade

democrat

This sampling is, as noted earlier, drawn from a list of 2,000 role-names. It does not pretend to be special to the war/peace field. All this sampling does is illustrate how grade-level recommendations may look. These are based upon an existing role-name roster. More explicit war/peace roles, for example, could include the following (without grade-level indicated):

International partisan (e.g., Liberal International, Socialist International, etc.)
Peace corpsman
U. N. Secretary-General
European Communities commission member
U. N. truce team officer
translator
international interest group employee
international jurist
world citizen

The list may, of course, be extended. However, it is not the length of the role list that counts as much as the quality of the student's grasp of the place and prospect of war/peace roles in his own life. This may be accomplished by selecting a limited number of war/peace roles at each grade level and dealing with them intensively, as follows:

1. Either collectively or individually, students should prepare Role-Scripts for each of the role-names, including synonymous role-names, role activities (instrumental information), punishment expectations (punitive information), and visual cues.

2. By monologue or ad hoc group performance, these and other roles should be enacted in class. More advanced students may wish to prepare a play script before performing. Role-

playing exercises should incorporate and illustrate as much of the Role Script information as possible.

3. The difficulties arising from conflicts of roles within the same person should be analyzed. Well-known historical personalities such as Napoleon, Lincoln, and others lend themselves to this type of role-conflict analysis, particularly as they struggled to make historic war-or-peace choices.

4. Connections between roles and groups, particularly group positions (see below), should be made. Thus, a person who learns the "soldier" role usually does so while occupying the position of soldier in the group called "army." Mere occupancy of the position does not make a soldier; the behaviors and expectations of soldier must be learned before they can be performed to the satisfaction of the army group.

When the student grasps the distinctions between role and position, and the relationship between these two concepts on the one hand and groups and organizations on the other, he may more readily comprehend the dilemma that develops when he is asked to assume the role of "world citizen" in a situation where there is no such formal position nor an organized government of the world in which such a position may be found. In other words, he will see that it is possible (a) to try to enact a social role for which there is no equivalent position in society, or (b) to have a position in an organization for which appropriate role behavior has not yet developed, or (c) to have an organization in which many positions are hypothetical

or not yet conceived. Since the world government usually considered so necessary for the achievement of a warless world is not yet in being, an awareness of these dilemmas of role, position, and organization is particularly important for students in the war/peace field.

5. Class discussion at each grade level may also be focused around the seven basic concepts of the proposed war/peace curriculum. The seven basic concepts, it will be recalled, are: Conflict; Change; Obligation; Power; Interdependence; Identity; and Institutions. Sets of questions suggested by each basic concept should aid in establishing connections among a particular role, war and peace, and the student himself. For example, at the Kindergarten level, one of the roles is "cowboy." In language suitable for the Kindergarten level, students could be asked to consider the following questions:

Conflict. When does a cowboy fight and not fight? Does he use force and try to hurt others? Which others? Does he ever fight without trying to hurt others? Do you think there is a difference between real cowboys and television or movie cowboys? Do cowboys get involved in wars? Do you like the life of a cowboy when he is fighting or when he is not fighting? Why? Have you ever thought of being a cowboy?

Change. Does a cowboy ever do anything to change the world around him? Does he try to change the way his friends and even his enemies think about things? Does he try to change the way the town he lives in is run? When he is at his job,

what does he do to change the way the cattle behave or improve the place at which he must camp? Do you think he gets things changed more easily by fighting or by going about his work peacefully?

Power. What are some of the things that make a cowboy strong? Weak? Do you think cowboys usually get others to agree with them by arguing, or fighting, or taking a vote? Does a cowboy belong to any kind of group or organization? Can he get promoted to higher positions in this organization?

Interdependence. Does a cowboy depend on other types of people in his group or way of living? Name some of these other types of people. Can a cowboy get along alone in his work? Can he continue to be a cowboy without having something to do with other cowboys, cattle, Indians, etc.?

Identity. Have you ever thought of yourself as being a cowboy? Do you think you would enjoy being a cowboy? If you were a cowboy, what would your family think of it? What would your friends think of your being a cowboy? Do you think you could be a cowboy and other things at the same time? Would being a cowboy help you end wars?

Institutions. Do cowboys have families? Do they belong to churches? Are they citizens of towns and countries? Are cowboys part of a business of any kind? Do cowboys have any connection with armies or police-type organizations?

Thus, each role-name relevant to the war/peace curriculum (in Kindergarten -- neighbor, policeman, winner) may be

examined from the perspectives of each of the seven basic concepts. While it is difficult, and even arbitrary, to claim that certain roles "belong" to one or another of the basic concepts, the enterprising teacher may wish to explore the possibility as an intellectual exercise. For example, some roles are associated with the legitimization of violence: boxer, soldier, policeman, revolutionary, etc. Other roles are concerned with the prevention or alleviation of violence: mediators, arbitrators, judges, juries, legislators, etc. A classroom discussion of the concept <u>conflict</u>, for example, may attempt to associate various roles with such notions as "violence," "non-violence," and "conciliation," all of these being aspects of the <u>conflict</u> concept.

6. Still another exercise in role analysis may focus on the evolution or development of particular roles. The object of developmental analysis is to impart to the students the realization that roles have a "living" aspect, both in their evolution within the individual and their scope in the minds of the members of a group or a society. Roles are not fixed or static, as some may infer from the content of, say, Role Scripts. Roles are dynamic and changing. Examples may be drawn from the personal experience of each student. For example, the roles "son" and "daughter" may be understood differently at different periods of a child's relationship with his parents. A Role Script for "son" or "daughter" would read differently if prepared by a five-year-old, a ten-year-old, a twenty-year-

old, a minister, a lawyer, and perhaps by the parents themselves at different stages of a child's life. Other familiar roles may be used for illustration in a similar manner.

When the developmental aspect is grasped by the student, it becomes quite simple to describe the sometimes primitive, sometimes advanced state of roles in the war/peace field or in international affairs generally. From the point of view of <u>self-</u>development, of course, an awareness of the evolutionary possibilities of one's own role-structure may make it seem more reasonable for a student to look ahead to his own acquisition and development of war/peace roles that for the present moment seem so remote and inaccessible.

SUB CONCEPTS OF IDENTITY

POSITION

<u>Definition</u>: The members of every group or organization share at least one common attitude or purpose which brings them together as a system of cooperating individuals. The purpose may range from "finding food" to "building a society." Usually the purposes are general in nature and require a division of labor among the members in order to make possible immediate actions aimed at implementing the purpose or goal. The general purpose is therefore broken down into tasks, and sets of tasks are assigned to particular members. Sets of task expectations are called <u>positions</u> (sometimes offices, other times statuses)

within the organized group. Ordinarily the group tries to assign to each position that member whose background of role-learning best suits him for the tasks to be performed; e.g., a trained truck-driver is more likely to be a group's auto mechanic, if it needs one, than, say, a person trained as a cook. Often enough positions will exist without persons available to fill them. Thus, it is evident that a position consists of a group's expectations about tasks to be performed, whereas a role is a set of information about activities and other matters (punishments, for example) that the individual has learned.

The distinction between position and role is important to grasp. On the one hand, there may be a type of position called "carpenter" for which a group or a society may hold fairly specific task expectations. On the other hand, the role "carpenter" is what an individual actually learns about the position, probably in the expectation of filling the position in some group at some time. The information about position tasks may, when set down on paper, read exactly the same as the instrumental activities of a role. Yet the position information is what rests in the minds of some significant part of the membership of the group or society, whereas the information about role activities is what a performing individual has in his head. Either in content or in performance, differences may arise between the two. Thus, if the role performance of a particular employee doing a particular job proves to be inadequate or inappropriate, he is fired; that is, his conception of the role was not the same as the organization's.

Rationale: Positions usually have names. The more formal an organization, the more specific are the names of its positions. In such organizations, matching the role-structures of particular individuals with the task expectations of particular positions is the main preoccupation of specialized agencies such as employment bureaus and placement services. For the purposes of this war/peace curriculum it would be fairly simple to identify the many formal positions of relevant organizations such as the United Nations, the North Atlantic Treaty Organization, the International Chambers of Commerce, the Christian Democratic International, the Chinese Army, the Peace Corps, etc. "Tables of organization" are usually nothing more than rosters of the names of formal positions within an organization. Hospitals, for example, have "doctor" positions and "nurse" positions. It helps them anticipate specific personal outcomes if they aspire to learn the "doctor" role or the "nurse" role themselves. In a similar way, a well-developed range of specific information about the position structure of war/peace organizations may provide students with concrete prospective outcomes -- some perhaps occupational -- for their war/peace role-learning efforts.

Affective Development: Position-names have a concreteness that role-names do not. Perhaps this is because organizations create definite position-names while society or social scien-

tists use only general role-names. Organizations, through constitutions and job descriptions, can be quite specific about what they expect of persons occuping a position. On the other hand, as preparation of Role Scripts will reveal, there may be much disagreement about the content of role information. Because of this concreteness, it is easier for the student to admire the Presidency as an office than to be aware of a phenomenom such as the "presidential role." Similarly, the office of Secretary-General of the United Nations can be discussed with a specificity not readily available to those trying to describe "the Secretary-General role." It is this concreteness of the position structure of war/peace-relevant organizations such as the United Nations that should be capitalized upon in relating role-instruction curriculum content to the real-life organizations capable of war or peace consequences.

Instructional Objectives: The most straightforward way to employ the position sub-concept in the curriculum is (a) to clarify the definitional differences between role and position, (b) list the positions or principal job titles of specific war/peace-relevant organizations ranging from the United Nations to the U. S. Department of Defense, and (c) inviting the students to pair role-names with position-names (often enough both will be the same).

At the end of this exercise, it will also be simple to point out the following: (a) that positions are the invention

of groups while roles are the acquisition of individuals; (b) that while nominative and instrumental information pertaining to a role may be identical to these types of information for a position, role additionally includes punitive information, and this is an important distinction between position and role; and (c) that while an individual may aspire to a position, it is a role that becomes an integral part of his identity.

SUB-CONCEPTS OF IDENTITY

PERSONALITY

Definition: According to role theorists, an individual's personality is a psychic structure consisting of numerous roles and role-information associated with each role. Thus, a Mr. John Doe may have a personality, or role-structure, that includes his being: a churchgoer, a taxpayer, a music lover, a father, a human being, an employee, a husband, a neighbor, an uncle, a citizen, a fisherman, and so on. It has been estimated that a mature adult, although he may know about scores of roles during his life-time, actually incorporates only about twenty to forty into his personal role-structure or personality as the basis for his behavioral responses to the environment.

From the time an infant is born until he ordinarily enters an occupation, well over twenty years of living and learning transpire. Most of the living is in groups and much of the learning consists of role information acquired from the socializing efforts of these groups. Much role-thinking in children

is in terms of "types of people," and "kinds of things different people do." As the child loses his egocentrism, he begins to see himself as a "type of person" and as one who "does certain kinds of things." He begins to acquire a capacity to see himself apart from others and in time to "stand back" from himself in self-examination. The groups endeavoring to socialize him, particularly family and peers, are usually quite busy communicating expectations and placing constraints upon the child's egocentric behavior and views, eventually compelling him to realize that "he" is different from "they." Out of this process emerges the child's conception of his being a differentiated "self."

Theories differ as to whether the "self" is a special, dominant role among the many other roles in the child's role-structure or whether it is the aggregate of all the roles he has learned. Whichever theory one accepts, the self conception of the child now begins to function as, to use a mechanical analogy, a gyroscopic stabilizer for his personality and personal responses to his environment.

The personality becomes a hierarchy or roles of first, second, and lesser rank in importance. Ranks may fluctuate with situation or over time; being a "sister" for example, may become more important than being a "daughter" under changing circumstances or at different times. Whatever the fluidity of the role-structure, however, in normal individuals there usually tends to be a basic stability in priority among the roles.

Information for particular roles may be added, dropped, or forgotten. New roles may be acquired and old ones discarded. Rank-order of roles may be changed. The self-role may change. Change in personality occurs, but slowly over time, unless conditions of trauma occur.

Rationale: If the student conceptualizes his personality as a role-structure, and if he learns to admire specific peace-relevant positions in world society, he may more readily accept the possibility that he could add to his personality one or more learnable roles pertinent to the pursuit of a world without war. This, after all, is the major educational objective of a war/peace curriculum, namely, helping each student to understand the relationship between his own identity and his world's survival under conditions of peace. Thus, if appropriate positions relevant to the war/peace field are specified and the role-structural description of the personality is understood, the student may become motivated to search out and learn some role connecting him to the problems of war and peace.

Affective Development: The student who "hates himself" is obviously not going to be interested in relating that "self" to so comprehensive and overwhelming a matter as world peace. Low self-images, we have seen, are highly correlated with low political information. Conversely, self-confidence is a basic ingredient of general personality development.

Because it appears to be such an awesome matter, instruction in war/peace roles must be particularly attentive to ego-building. After all, the myth that "any American boy can become President" has undoubtedly drawn more new talent into the business of American politics than can possibly be measured. The notion that "any child can become a U. N. Secretary-General" may similarly become a role-learning magnet for the young. Role instruction in the classroom, particularly as it draws attention to the development of individual personality, ought to make all this appear reasonable and feasible for any child who cares enough for himself to care for all his fellow-men. Confidence in one's self and in the growth of one's role-structure thus becomes a significant part of war/peace instruction.

Instructional Objectives: At various points in the curriculum dealing with the identity concept, the teacher should grasp suitable opportunities for encouraging the students to engage in self-analysis. This should be a simple, straightforward exercise in identifying one's own role-structure. It may take the form of a "who am I?" inventory in which each student lists the things that he believes identify him to others. If the student is familiar with the role instruction approach, he may be invited simply to list the roles he thinks appropriate to himself, ranking each according to the importance he attaches to it. Two points of self-discovery should come out of these

analyses: (a) the presence or absence of a war/peace-relevant role in the student's role-structure and (b) the existence of a low or high self-image. The student who can recognize his own data on these two points and understand their implications may be well on the road not only to self-management but also to personal involvement in the development of a world without war.

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IDENTITY: KNOWLEDGE AND AFFECTIVE OBJECTIVES
IDEA OUTLINE

DRAFT, JUNE 1971

DEVELOPED BY THE

DIABLO VALLEY EDUCATION PROJECT

FROM RALPH M. GOLDMAN'S "GUIDE TO THE CONCEPT: IDENTITY"

50 Vashell Way
Orinda, California

DRAFT June 1971

IDENTITY: AFFECTIVE OBJECTIVES (SUMMARY)

1. A student should value and esteem himself as a person.

2. A student can value and develop his own capacity for self-control and self-management.

3. Students ought to understand and empathize with the self-images and role structures of other individuals.

4. Students should value such specific socio-political roles as:

   a. Those requiring a sense of personal responsibility for society and the world (e.g., voter, chairman, conservationist, group member, spokesman);

   b. Those exemplifying positions of authority resting on democratic rather than authoritarian grounds for legitimacy (e.g., elected officers, Mayor, Commissioner, Governor, President, judicial roles such as judge, juror, policeman, attorney);

   c. Those exercising non-violent conflict resolution techniques (e.g., mediator, arbitrator, conciliator, legislator, non-violent civil disobedient, administrator).

5. Students should be empathetic but critical of roles requiring indiscriminate violence or belligerence (e.g., rioter, violent revolutionary, soldier, bomber, vigilante).

6. Students should want to help define and exemplify certain remote and ambiguous roles being created by the politics of a shrinking planet.

7. Students should value such concepts as "identity," "role," "position," "personality," as useful aids in perception and analysis of their inner world and the social and political world around them.

IDENTITY: KNOWLEDGE OBJECTIVES (SUMMARY)

1. Students should acquire the ability to name socio-political roles, particularly those that may be relevant to war/peace subjects.

2. Students should acquire the ability to analyze particular roles into specific and observable components.

3. Students should be able to analyze the alternate roles individuals are required to carry out and determine the points at which those conflict.

4. The student should be able to identify and describe the role behavior expectations held by particular groups for particular persons, and how these expectations relate to the tasks associated with particular positions in the organizational structure.

5. The student should acquire information about specific occupations relevant to the war/peace field.

IDENTITY: IDEA OUTLINE

I.

The same person may play many roles.

The child first perceives a parent in only one role.

The child next perceives a parent as playing one continuous role plus a number of transitory occupational roles.

The child next perceives the parent as consisting of all the roles that the parent occupies or performs.

Finally the parent is perceived as being selective about his roles and role behavior, moving from performance of one to another at his own discretion.

II.

Two roles can be compatible.

Each role may appear to belong in a different world.

More mature children view roles as distinct bundles of activity.

Role performance may be shifted from one to another role at successive moments in time.

Roles may be simultaneous, complementary, and multiple.

III.

A Role Script consists of various components, each of which provides a different kind of information unit about the phenomena usually associated with the role.

A role cue enables an observer to make an identification of a role; that is, recall a set of relevant role information units with a degree of confidence sufficient to act thereupon.

Role cues take many forms.

Role cues and information units are generally learned from socializing groups.

A socializing group systematically and persistently attempts to communicate to both members and non-members alike information units about roles related to its own structure and often about roles related to the structure of other related groups in society.

Some particular person in one of these groups is usually the active agent of the socializing process.

To be effective, the role cues and the information units communicated by a socializing group must be perceived, understood, valued and remembered by the individual who is its target.

IV.

Nominative Information

Naming is a fundamental aspect of all language activity.

Nominative activity produces aids to human perception and social communication.

Socializing groups usually use role names as cues for discriminating among segments or patterns of behavior.

Instrumental Information

Socializing groups usually communicate instrumental information by indicating the group's goals and then describing the kind of individual conduct deemed instrumental in the achievement of these goals.

Persons in the role are expected to act in ways deemed appropriate and instrumental in achieving this goal.

Role behaviors recommended by socializing groups frequently involve ambiguous or controversial instrumental information units.

There is not always a consensus about the instrumental behaviors pertinent to particular roles and this may lead to social and political conflicts.

Punitive Information

Most socializing groups, along with the information units, communicate punitive information relevant to particular roles. Punitive information tells the actor what the group may do to him if he does not perform a particular role adequately.

Punishments may be classified as isolating measures, expulsion measures, ego-deprecating measures, resource-denying measures, and sensory-discomfort measures.